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HISTORY OF THE JEWS.

(Continued from page 442.)

CHAPTER IX.

At the death of Uzziah, Jotham became king (B. C. 758;) he was a good king; built cities on the mountains, and in the forests castles and towers; fought against the Ammonites, and made them pay him heavy tribute for three consecutive years. He reigned sixteen years, and was then gathered to his fathers.

His son Ahaz ascended the throne (B. C. 742;) he was a wicked king, and had in consequence soon to contend with the united armies of Pekah king of Israel, and Bezen king of Damascus. Their first expedition did not meet with much success, but a second descent was more fatal. On the retreat of the Syrians, Ahaz ventured on a battle; in this he lost 120,000 men, who were slain, together with his own son and various members of his household. Beside these, 200,000 were taken captive; but, through the interposition of a prophet, they were sent home without ransom and provided with food and raiment. The Philistines and Edomites revolted from their allegiance, and Ahaz sought the protection of the king of Assyria, a measure which resulted in the capture of Damascus by the Assyrians, but which was of no advantage to the Jews. On the contrary, it furnished the Assyrians with a pretext for making grievous exactions from them, by which the Jews were plunged into bitter distress. Instead of tracing these events to his own wickedness as the cause, Ahaz added to that wickedness, utterly cast off the worship of Jehovah, shut up the doors of the temple, and set up the worship of the Assyrian idols in every direction. No superstition was too cruel for the infatuated monarch to adopt, for he even offered incense and made his children pass through the fire to Moloch. Israel was now rapidly advancing to its ruin, and Judah, pursuing the same course, appeared to be equally near destruction—but the evil was averted by the death of Ahaz, who, after reign-

ng sixteen years, a curse to his people, was succeeded by his son Hezekiah, (B. C. 726,) one of the best kings that ever reigned.

Hezekiah commenced his reign with restoring the worship of Jehovah, and this he did in the most decided and efficient manner—every trace of idolatry was obliterated—the temple was cleansed and repaired—desecrated vessels were restored—the Levites were again organized—the people were assembled—the national sins confessed, and humbly abjured—numerous sacrifices were offered—and under the influence of this pious and wise king, a nation that lately was overrun with paganism and tottered on the brink of ruin, was revived and enabled to withstand its foes. Hezekiah now determined that according to the law of God the passover should be observed, and to attend this solemnity at Jerusalem he invited all the twelve tribes of Israel. The tribe of Ephraim proudly and contemptuously refused to come; but the invitation was accepted by many persons belonging to the lesser tribes, and when these returned home they exerted a powerful influence in opposition to idolatry. Had such conduct been observed from the division of the two kingdoms, it is impossible to say how beneficial might have been the result: but now the time was gone; Israel was breathing its last gasp, and soon ceased to exist as a nation. Judah was now exposed to the Assyrian conqueror, and a nation can hardly be conceived as living through a season of greater peril. But Shalmanezar, instead of pushing his conquests at once against Judea, was allured by the more tempting prospect of conquering Tyre. While pursuing this object he died. Sennacherib, his successor, now advanced with an immense army against Judea. The submission and the treasures of Hezekiah for a short time procured him a respite—but soon the Assyrian general Rabshakeh approached and demanded unconditional surrender; and finding that treaty availed nothing, Hezekiah, with his court and the priesthood, made a humiliating procession to the temple, clothed in sackcloth, and besought the protection of God. Isaiah the prophet was commissioned of heaven to dissipate their fears, and, agreeable to his prediction, the enemy was induced by a rumor to turn aside to another direction; but soon he returned, and by a blasphemous letter made a second demand of surrender. The pious king again humbly sought divine aid in the temple, laying the letter open and presenting it before God, while he prayed with holy simplicity and fervor. His prayer was heard, and the angel of the Lord went forth and destroyed 185,000 men during one night in the Assyrian camp, and thus effected the deliverance of the Jews. After this he received a divine intimation to prepare for death: he was then childless, and supplicated for an extension of life, and Isaiah assured him that in answer to this prayer

the Lord had added fifteen years to his life—at the same time causing the sun's shadow on a dial to go back ten degrees as a sign. The Chaldean monarch availed himself of Hezekiah's recovery to send him an embassy to convey his congratulations, and as the Jewish treasures were now replenished by the spoils of the Assyrian camp, Hezekiah pleased himself in displaying his wealth: a vain action, the consequences of which the prophet immediately and accurately predicted, viz. that the Chaldeans would come and take all that wealth away. During the rest of his reign he had peace: his kingdom prospered; agriculture flourished; and the public treasury was filled: cities were strengthened, and various beneficial works accomplished. At length this good king went down to the grave, honored and bewailed by all his people, having reigned twenty-nine years.

He was succeeded by his son Manasseh, (B. C. 697,) who ascended the throne at twelve years of age. Those who administered public affairs during his youth were unworthy of the trust; but as the king's age increased it developed the most wicked dispositions; idolatry was restored, every kind of superstition, divination, and witchcraft practiced, altars to idols were raised within the sacred precincts, and even the temple was defiled by a graven image. His tyranny was excessive; innocent blood flowed in his streets; and tradition accuses him of the horrible martyrdom of Isaiah, by sawing him asunder. Tyranny and irreligion weakened the state. Esarhaddon, the new occupant of the Assyrian throne, approached with an army. Jerusalem became an easy conquest, and the wretched Manasseh was immured in the dungeons of Babylon, there to reflect on his folly and learn lessons of wisdom. His captivity had this beneficial effect. He was afterwards restored to his throne; and during the residue of a reign which was extended to fifty-five years, he devoted himself to the service of God and to the good of his people.

At the death of Manasseh his son Amon ascended the throne, (B. C. 642,) and after reigning wickedly for two years, was murdered by his servants in his own house.

Josiah, son of Amon, now became king, at eight years old (B.C. 640.) He immediately applied himself to seek religious knowledge, and at twelve years of age he zealously engaged in the extirpation of idolatry and the cleansing of the temple; he then proceeded to repair the temple; and while doing this, heard with the greatest joy that the original copy of the law was found. This he read with avidity; and was filled with horror when he contrasted the manners of the people with the divine requisition: it was then read in public, and all the people united with him in entering into a solemn covenant with God.

In the work of reformation he went beyond all his predecessors. He even proceeded to Bethel, which had belonged to the kingdom of Israel, and cast down the altar raised by Jeroboam, and defiled it with the ashes of dead men's bones, as had been foretold to that monarch. 1 Kings, 13 : 2. He then proceeded to the celebration of the pass-over in a more solemn manner than had been observed by his predecessors ; and with undeviating fidelity persevered in this virtuous course, until being engaged in a contest with Necho, the Pharaoh of Egypt, he received a mortal wound, being shot with an arrow. He reigned thirty-one years.

The downfall of the kingdom now rapidly advanced. And now appeared the prophet Jeremiah, a poet admirably calculated to perform the funeral obsequies over the destruction of the temple and the ruin of his country. From this period the kingdom fell into a state of alternate vassalage to the two conflicting powers of Egypt and Assyria. Jehoahaz, one of the sons of Josiah, was raised to the throne ; (B. C. 609;) he was a wicked and feeble monarch, and in three months was taken prisoner by Necho, the Pharaoh of Egypt, who placed upon the throne Jehoiakim, an older son of Josiah, and laid him under heavy tribute. He also acted wickedly, and was the mere shadow of a king. In his fourth year Nebuchadnezzar, the mightiest monarch of the Assyrians, was associated with his father, and assumed the command of the armies. Jeremiah, aware of the impending danger, sought by his admonitions to procure timely submission as the only means of averting it. Long had he sought to procure the reformation of the kingdom and the union of the people ; but all his efforts were useless. The chief nobility were indeed deeply affected by his prophecies, but the headstrong king cut in pieces and burnt the written roll of his prophecies and sought the destruction of the prophet. As predicted, Nebuchadnezzar speedily overran all Palestine, and the king was put in chains, to be carried prisoner to Babylon. On his submission he was reinstated on the throne ; but the temple was plundered and many captives were taken away ; amongst whom were Daniel and his three friends, known best by their Persian names of Shadrach, Meshech, and Abednego, all youths of noble blood. From this date commence the 70 years' captivity. After three years the infatuated king attempted to throw off the yoke of Assyria. The conqueror left the subjugation of Palestine to the neighboring tribes, and they ravaged the whole country. Jehoiakim was shut up in Jerusalem, and at length slain, after a nominal reign of eleven years.

Jehoiachin his son succeeded him (B. C. 598;) but in three months Jerusalem had surrendered at discretion, and he, with all the royal

family, all the remaining treasures, and all his most valuable subjects, were carried away to Babylon.

Zedekiah, a younger son of Josiah, was then permitted to hold an inglorious and precarious sovereignty for eleven years, during which he abused his powers even worse than his imbecile predecessors. Rejecting the prudent advice of Jeremiah, he endeavored, in his ninth year, to assert his independence; and Jerusalem, though besieged by Nebuchadnezzar, made some show of resistance. A little respite was obtained, and Jeremiah was cast into a loathsome dungeon, on the false accusation of treasonable correspondence with the enemy; but famine at length compelled the wretched king to open his gates to the besieging army. He then attempted to escape, but was taken, and after seeing his children slain, his eyes were put out, and he was led captive to die a prisoner in a foreign land. Thus two prophecies, which he had deemed contradictory, and therefore persecuted Jeremiah, were both fulfilled: Ezekiel, 12 : 13, said he should not see Chaldaea, and Jeremiah said, 32 : 4, and 34 : 3, that he should go to Babylon; and the event was, that he was taken there, but being deprived of his eyes, did not see it. The capture of Jerusalem took place on the ninth day of the fourth month (July 27th) and on the seventh day of the fifth month (August 24th,) Nebuzaradan, in obedience to his master's orders, leveled the city, palaces, and temple, in one common ruin. This awful event occurred (B. C. 587,) four hundred and twenty-four years, three months and eight days after Solomon laid the foundation-stone of the temple.

Jeremiah had foretold and in vain endeavored to avert these dreadful evils: the wickedness of Judah was great, and idolatry was its besetting sin: the warning furnished by the ruin of the sister kingdom passed unheeded, and now divine chastisement was to be inflicted. The patriot prophet saw his country's ruin, and the exquisite pathos of his lamentations has never been exceeded by any poet who has wept over a nation's downfall!

Gedaliah was left to govern the wretched remains of the Jewish people, and abode at Mizpeh; but a man named Ishmael envied him this honor, and slew him. Johanan attempted to revenge his death. The murderer took refuge with the Ammonites, and Johanan, with the rest of the Jews, fearful of being charged with the death of Gedaliah, fled to Egypt and took Jeremiah with them: there he died; in what manner or by whose hands is uncertain, but it is generally agreed that he was put to a violent death.

It is worthy of note, that although the kingdom of Israel was subjected to the sway of adventurers of various families, the kingdom of Judah was to this period governed by a regular succession of the

royal descendants of David ; and although Israel has never yet been gathered, Judah arose from its political death after seventy years, and again became a nation. Both events were necessary for carrying into effect the promises made to the fathers, and present us with illustrations of divine fidelity.

As to the general treatment of the Jews in Chaldea, we know but little. It seems that they were not sold as slaves, at least not the greater number of them ; but were regarded as colonists. There was a large settlement of them by the river Chebar, and probably similar settlements at other places, where they wrought for their own advantage, and by degrees some of them acquired considerable wealth. It was during the captivity that the spirit of prophecy came upon Daniel and Ezekiel, and enabled them to furnish the world with those important and extensive predictions which now form part of the canon of Scripture, and which, at the present time, are so rapidly fulfilling. Daniel was probably transported to Babylon as a hostage, at the first invasion of Nebuchadnezzar, and it appears that he was carefully educated in the manners and duties of the Assyrian court, and all the superstitious knowledge, the astronomy, the divination, and skill in the interpretation of dreams, for which the Chaldean priesthood had long held unrivaled celebrity. He was called in that court by the name of Belteshazzar, and his associates Hananiah, Mishael, and Azariah, were called Shadrach, Meshech, and Abednego. These young men, faithful to the religion of their country, and resolved not to defile themselves with forbidden meats, and on the simple diet of pulse became so well favored as to engage particular attention. The proud monarch having erected a golden image on the plains of Dura, and commanded that it should be worshiped by every one, under penalty of a horrible death, Shadrach, Meshech, and Abednego braved the penalty rather than bow to an idol, and Nebuchadnezzar was taught his own folly and the superiority of their religion, by seeing them walk unhurt in the midst of a much heated fiery furnace. In a subsequent reign, Daniel, who had been raised to great power, proved the miraculous care of God under circumstances somewhat similar. A decree was made that no prayer should for 30 days be presented to any one but the king—but Daniel boldly prayed to the God of his fathers as usual, and for so doing was cast into a den of lions ; but they were to him harmless as lambs. Daniel's God was honored, and the prophet's enemies, who had procured the decree in order to entangle him, themselves became food for the lions ; but Daniel was raised to the highest dignity in the court that could be granted to a subject. His first introduction to power was in consequence of his telling the king what he had dreamed, and also

the interpretation: and the integrity of his character was so fully sustained, that he held his station not only in the courts of successive kings, but also in the courts of conquerors. When Belshazzar was his royal master, and indulging in debauchery and blasphemy, there appeared a mysterious hand-writing on the wall: the affrighted king could find no solution of the strange event until Daniel appeared; then the writing was made plain, and the prophet fearlessly made known its awful import, that the days of the kingdom were numbered, the monarch weighed and found wanting, and that his dominions were given to the Medes and Persians. That night the invading army entered the city through the bed of the river, the king was put to death, and the dominion passed into the hands of the Medio-Persic conqueror. Still Daniel's influence was important, and he retained his honorable station. It was probably owing to his influence that, at the expiration of the seventy years' captivity, Cyrus, who then held the empire, issued his edict for the restoration of the expatriated Jews to the land of their fathers.

Availing themselves of this edict, 42,360 persons, headed by Zerubabel (Shesh-bazzar,) grandson of Jeconiah, and descended from their line of kings, with Joshua, and four out of the twenty-four courses of priests, set forth with joy and returned to Judea, taking with them the remaining sacred vessels of the temple which Cyrus had restored to them. They immediately proceeded to restore the worship of God: an altar was set up, the feasts re-established, and the first stone was laid, bedewed with the tears of those "ancient men who had seen the first house." Joyful they indeed were that another temple was to be reared, but distressed when they contrasted their present circumstances with those of their forefathers, when Israel was in its glory, and held in subjection every power from the Euphrates to the Mediterranean. The Tyrian merchants were, as at the former period, ready to exchange timber and stone, and artisans, for the corn, wine and oil of Palestine, yet it was abasing to the pride of Judea to contemplate the change that had taken place since the magnificent intercourse between Hiram and Solomon. The 61,000 drachms of gold contributed by the heads of the captivity, with 5000 pounds of silver, though a liberal sum in their present state, was but little when compared with the incalculable riches which overlaid the former temple with gold. Beside this, the ark, the Urim and Thummim, and the Shechinah, were possessed no more. The spirit of prophecy still lingered on the lips of Haggai and Zechariah; and at a later period on those of Malachi, when it expired: yet this was far different from its possession in former days. The temple was probably built on the old foundations; but unexpected difficulties impeded its

progress. The Samaritans wished to assist in the great national work, but their aid was declined: they indeed inhabited the chief city of the late kingdom of Israel, but being, for the most part at least, a colony of Cutheans, who, though they professed the Jewish religion, were not of the family of Israel, the Jews could not recognize or hold intercourse with them. And as the Hebrew family had suffered so severely by mingling with the Gentiles, they now felt the importance of acting in their real character of a distinct people. The Samaritans felt indignant, and through their influence the progress of the work during the remainder of the reign of Cyrus was prevented. When Darius Hystaspes ascended the throne, the prophets encouraged Zerubbabel to proceed with the work; but Tatnai and Shethar-boznai, the Persian Pachas of the province, interposed, and sent to their sovereign for instructions. Darius commanded the records to be searched, and the edict of Cyrus being found, he, pursuing the policy of the great founder of the monarchy, re-issued the decree. Under the protection of the Persian governors, the Jews now proceeded with their work; and in the sixth year of Darius the second temple was completed, and dedicated with all the splendor that an impoverished and dependent people could display; but what a contrast between the countless hecatombs of Solomon, and the 100 bullocks, 200 rams, 400 lambs, and 12 goats now offered! From this time nothing of moment appears to have occurred until the reign of Ahasuerus, when Esther, a Jewess, became queen-consort. Her uncle Mordecai becoming acquainted with a conspiracy against the king, gave information that led to the conviction and punishment of the conspirators; yet rewarding him was forgotten. Haman became chief minister, and incensed at the circumstance of Mordecai not rendering to him the homage he desired, resolved to effect the destruction of the Jews, and by false representations, and the offer of a sum of money, obtained an edict that on a certain day they should all be slain. The influence of the queen on their behalf was sought, but it being contrary to law that she should approach the king uninvited, and as she had not been invited for some time, she hesitated. Being again urged, she appointed a fast for three days, and then ventured to approach the king. He received her graciously, and was invited with Haman to attend her banquet: the invitation was accepted, and she asked a repetition of the honor the next day. Puffed up with pride, the haughty courtier resolved the next morning to ask the life of Mordecai, whose connection with Esther was unknown to the king, and at once caused a gallows to be erected, upon which to put him to death. But that night the king was sleepless, and required that the public records should be read: there he found that

Mordecai had not been rewarded, and resolved to do him honor. As Haman entered the next morning, he was prevented making his request, by the king asking him what should be done to one whom the king delighted to honor. Supposing the man to be himself, he replied that he should be decked in royal apparel, wear the king's crown, be set upon the king's horse, and then led through the city by one of the greatest men, who should proclaim before him, "Thus shall it be done unto the man whom the king delighteth to honor!" He was immediately commanded thus to do to Mordecai: and having undergone the sad mortification of executing the royal command, and given vent to his feelings in an interview with his wife, he repaired to the queen's banquet. There the queen exposed his wicked purpose, and asked for the lives of herself and her people. While the king left the room, the guilty courtier fell on the queen's bed to ask for mercy; but the king returning, accused him of a criminal purpose, and he was immediately seized and hanged on the gallows he had prepared for Mordecai. Mordecai was immediately made vizier in his room; and as the absurd notion prevailed that a decree could not be reversed, another decree was issued authorizing the Jews to stand for their lives, and to slay their adversaries. Much blood was in consequence shed, but the Jews were preserved. In memory of this signal deliverance the Jews established an annual feast, called the feast of Purim, which they observe to this day. The reign of Artaxerxes on the Persian throne was favorable to the Jews. In the seventh year of his reign a new migration took place from Babylon, headed by a priest named Ezra. He was invested with important powers, which secured him an honorable reception, not only from the Jews, but also from the Persian governors, and enabled him to make a collection for adorning the temple, and also to establish judges and magistrates. Many of the priesthood, singers, porters, and Nethinims, were of his party. Examining the manners of the people by the law of God, he discovered that, contrary to that law, many not only of the common people, but also the chieftains and even the priesthood, had contracted marriages with their Gentile neighbors, and thus defiled the Hebrew race. Against this evil he strongly expostulated; and, by his influence, he induced the guilty parties to put away the wives they ought not to have married.

Still the Persian kings would not allow the city to be fortified, until at length, in the twentieth year of the same reign, a decree granting this permission was obtained by Nehemiah, who held the office of king's cup-bearer, and was of Jewish descent. Armed with this decree he hastened to Jerusalem, and resolutely pursued the work, notwithstanding the violent opposition he received from Samaritans,

Ammonites and Arabians. The people labored by night, and with arms in their hands, one half working while they were defended by the other half; and in the very short time of fifty-two days, their enemies, Sanballat, Tobiah, and Geshem the Arabian, who at first treated the attempt with scorn, saw the strong city of Jerusalem girt with impregnable walls and towers, defying their assault and threatening to bridle their independence. Nehemiah then corrected various abuses, particularly in relation to taking of usury; and having solemnly dedicated the wall provided for the peace of the city, and appointed governors, he went to Persia for a short time, to report his proceedings and get his commission renewed. Returning to Jerusalem, he took measures to secure the purity of descent, which now was regarded as highly important by the Jews. Genealogies were examined, and a census taken, which showed the number of genuine Jews to be 42,360, with 7,337 bond-servants, and 245 singers of both sexes. All their stock amounted to only 736 horses, 245 mules, 435 camels, and 1,720 asses. Such was the fallen state of this once mighty nation! Meantime Ezra, whose civil administration had been superseded by Nehemiah, applied himself to the collecting together of the sacred books. Much Hebrew literature was lost at the time of the captivity, but probably no inspired writing. The book of Jasher, the book of the wars of the Lord, the writings of Gad and Iddo, and Solomon's works on natural history, were not to be found. But the rest, particularly the law, of which, since its discovery in the days of Josiah, many copies had been taken, the historical books, the poetry, including all the prophetic writings except those of Malachi, were collected and arranged in three grand divisions: The law, containing the five books of Moses: the prophets, containing the prophetic and historical books: and the Hagiographa, called also the Psalms, containing the Psalms, the Proverbs, Ecclesiastes, and the Song of Solomon. At a later period, probably in the time of Simon the Just, the books of Malachi, Ezra, Nehemiah, and Esther were added, and thus the canon of Jewish Scripture was completed. It is probable that about this time synagogues were established, for the use of which many copies of the sacred writings were made. Ezra called the people together, and having publicly read the law and given the sense, the feast of tabernacles was held. Then a solemn fast was observed; and the entire people, having confessed and bewailed their sins in a solemn manner, renewed their covenant with the God of their fathers, and thus the Jewish constitution was finally established.

TEN TRIBES.

(Continued from page 449.)

By the law of Moses, females were required, after giving birth to a female child, to separate themselves eighty days, and forty days after the birth of a boy. This peculiar law may be, and probably is, the origin of the separations observed by the Indian females. When a young female first experiences a change in her condition, she is obliged to separate herself and live alone in a small hut at a distance for seven days; the person who brings her food is careful not to touch her; nor does she herself touch her own food, but eats her venison with a sharpened stick and her other food with a spoon. The time having elapsed, she bathes herself, washes all her clothes, and cleanses all the vessels she has used, before she returns to society. The vessels made of wood she scalds with lye made of wood ashes, and such as are of iron or earth she purifies by fire. After this she is deemed fit for marriage, but not before. At each succeeding lunar visitation she is required to separate herself in like manner; and were she to omit separation and any disaster befell the people, she would be regarded as the cause, and punished accordingly. A Muskoghe woman, delivered of a child, is separated for eighty-four days. Some nations observe a distinction in the cases of male and female children similar to that named in the Mosaic law. As it is well known that these practices do not commonly prevail in the world, we may naturally inquire, where did the Indians get them? What nation excepting the Jews and Israelites ever observed such practices? Both Col. Smith and Major Vose have borne testimony to the great modesty and chastity of the females, and to their abhorrence of indelicate language.

The purifications, fastings, abstinences, and prayer, preparatory to war, appear to be Hebrew. Adair says, "Before the Indians go to war they have many preparatory ceremonies of purification and fasting, like what is recorded of the Israelites. When the leader begins to beat up for volunteers, he goes three times round the dark winter house, contrary to the course of the sun, sounding the war whoop, singing the war song, and beating a drum—(a wet deer skin drawn over a large gourd, or wooden frame.) He addresses the crowd who come about him, and after much ceremony, he proceeds to whoop again for the warriors to come and join him, and sanctify themselves for success against the common enemy, according to their ancient religious law. A number soon join him in his winter house, where they live separate from others, and purify themselves for the space of three days and three nights, exclusive of the first broken day. On

each day they observe a strict fast till sunset, watching the young men very narrowly, lest unusual hunger should tempt them to violate it, to the supposed danger of their lives in the war, by destroying the power of their purifying beloved physic, which they drink plentifully during that time. They are such strict observers of the law of purification, and think it so essential to the obtaining health and success in war, as not to allow the best beloved trader that ever lived among them, knowingly, to enter the beloved ground appropriated to the duty of being sanctified for war, much less to associate with the camp in the woods at such a time, though he is united with them in the same war design. They oblige him to walk and encamp separately by himself, as an impure dangerous animal, till the leader hath purified him, according to the usual time and method, with the consecrated things of the ark." Thus the Rev. Mr. Chapman informs us that when the Osages (with whom he was going in company to Fort Smith) had, just before they arrived, purified themselves, to be able to form their treaty with the Cherokees aright, and had moved on, he was about to proceed with them; but the chief forbade him, on pain of death. He must for a season be separated from them as impure. During the three days of preparation, during the war, and for three days after returning from war, they religiously abstain from matrimonial intercourse. Thus also the Israelites were commanded to wash their clothes before they marched against an enemy, to avoid all impurities, and to abstain from matrimonial intercourse. How exact the resemblance! To what can it be traced, if the Indians be not Israelites?

We are told by Captain Carver, who traveled much among the American Indians, that "when one of their young men has fixed on a young woman he approves of, he discovers his passion to her parents, who give him an invitation to come and live with them in their tent. He accepts the offer, and engages to reside in it for a whole year, in the character of a menial servant. This however is done only while they are young men, and for their first wife; and not repeated like Jacob's servitude. When the period is expired, the marriage is solemnized. When, from any dislike, a separation takes place, they are seldom known to quarrel, they generally give their friends a few days' notice of their intention, and sometimes offer reasons to justify their conduct;" some ceremonies follow, and "the separation is carried on without any murmurings or ill will between the couple and their relations." Here again may be seen a striking resemblance to Israelitish manners.

Mr. Adair speaks of the sacred adjuration of the Indians. This is done in the name of God in a solemn manner; the syllable, *Yah*, is

pronounced with solemn reverence and bowing of the body, and then follows the invocation of *Yo-he-wah*. This seems exactly to coincide with the conduct of Hebrew witnesses.

It was part of the divine law given to the Israelites, Numbers, 35 : 18, 19. *The murderer shall surely be put to death. The avenger of blood himself shall slay the murderer, when he meeteth him he shall slay him.* That law, however, provided cities of refuge for the accidental manslayer. Thus also the Indians: they regard the blood of a kinsman as calling upon them with irresistible eloquence to shed blood for blood; to avenge the blood of a relative, they will travel hundreds of miles, and keep their anger alive until they have taken vengeance, although many years may elapse. Yet they have an ancient custom of setting apart certain houses and towns as places of refuge, to which a criminal and even a captive may flee, and be safe from the avenger of blood, if he can but enter it. Bartram mentions the Apalachuela town in the Creek nation as sacred to peace, and adds, "No captives are put to death or human blood spilt here." Adair says, that although the Cherokees are now exceedingly corrupt, they still observe the law of refuge so inviolably, that they allow their beloved town the privilege of protecting even a willful murderer; but they seldom allow him to return home from it in safety. There is a town of refuge called *Choate*, on a stream of the Mississippi, five miles above where fort Loudon formerly stood. In this place an Englishman found protection, after killing an Indian in defence of his property. He would after a time have returned home, but the chiefs told him the attempt to do so would be fatal to him. He therefore remained until he had satisfied the relatives of the deceased with presents. In the upper country of the *Muskoge* there was an old beloved town called *Koosah*, now reduced to a small ruinous village, which is still a place of safety for those who kill undesignedly. Indeed, towns of this description appear to have been in almost every Indian nation; they are called old beloved, holy or white towns, and it does not appear that human blood has ever been spilt in them, although it is admitted that persons have sometimes been forced from them and then murdered elsewhere. Here again the resemblance between the Israelites and Indians is very conspicuous.

The attachment of the Indians, like the Israelites, to their people extends beyond life. If an Indian die, they say that "his appointed days are finished," and, that "he is gone to sleep with his beloved father." The ancient Hebrew, dying, "fell asleep and was gathered to his people." Like the Israelites, the Indians, when a man dies, wash and anoint his body. So likewise they often hire mourners to bewail and describe the virtues of the dead; and with a solemn song

commit the body to the earth, placing the face to the east. If the deceased be a person of note, they often bury valuable articles with him. It was so with the Jews; immense riches were buried with David.

Dr. Boudinot was informed by a minister, that when preaching to the Indians, between the exercises, tidings were brought to an Indian woman that her child had accidentally been drowned. In deep distress, she retired to a little distance and sat on the ground. Female friends followed and sat around her. After sitting a season in solemn silence, the mourning mother put her hand upon her mouth, and then fell forward with her face in the dust. The rest all followed her example. The men went by themselves and did the same. It is well known that laying the hand on the mouth, and the mouth in the dust, is a distinguished Hebraism. See Job, 21 : 5, 29, 30 ; 40 : 4 ; Mich. 7 : 17 ; Lamentations, 3 : 9 ; Proverbs, 30 : 32.

It was one of the peculiarities of the Jewish law, arising out of their particular circumstances, that, if a man died without issue, his brother should raise up seed to him by marrying his widow. Amongst the Indians, a widow must mourn the death of her husband for three years, unless his brother wish to marry her. In that case she is free from this law as soon as it is known that he has declared his affection; she may then cast off her mourning, dress her hair, and paint, and otherwise adorn her person like other females; which otherwise she could not do without being regarded as an adulteress. If the Indians be not Israelites, we cannot account for this practice.

The Indians count time after the manner of the Israelites. They divide the year into spring, summer, autumn and winter. They number their year from any of these four periods, for they have no name for a year, and they subdivide these and count the year by lunar months, like the Israelites, who counted by moons. They begin a year at the first appearance of the first new moon of the vernal equinox, according to the ecclesiastical year of Moses. Until the seventy years' captivity, the Israelites had only numeral names for the solar and lunar months, except Abib and Ethanim, the former signifying a green ear of corn and the latter robust or valiant: and by the former of these the Indians (as an explicative) term their pass-over, which the trading people call the green-corn dance.

Every Indian nation has its particular ensign, and every family or tribe has its lineal distinction; as the family or tribe of the eagle, the panther (which is their lion,) the tiger, the buffalo (which is their ox or bull,) and also the bear, the deer, the racoon, &c. &c. And thus the Jews had the lion of the tribe of Judah, Dan was known by a serpent, Issachar by an ass, and Benjamin by a wolf.

But the Indians, as the Israelites, pay no religious respect to these animals or to any other.

The reader will observe that the statements here given are presented on the authority of observers whose credit is not disputed, and relate to facts which are less observable in the present reduced, scattered, debased, and secluded state of the Indians, than they were before driven from their possessions, and demoralized by Europeans. Clinton says, "The very ancient men who have witnessed the former glory and prosperity of their country, or who have heard from the mouths of their ancestors, and particularly from their beloved men, (whose office it is to repeat their traditions and laws to the rising generations, with the heroic achievements of their forefathers,) the former state of their country, with the great prowess and success of their warriors of old times; they weep like infants when they speak of the fallen condition of their nations. They derive, however, some consolation from a prophecy of ancient origin, and universal currency among them, that the man of America will, at some future period, regain his ancient ascendancy, and expel the man of Europe from this western hemisphere. This flattering and consolatory persuasion has enabled the Seneca and Shawnese prophets to arrest, in some tribes, the use of intoxicating liquors, and has given birth, at different periods, to attempts for a general confederacy of the Indians of North America."

The expectation thus indulged is not likely ever to be realized. It has no foundation in the prophetic writings: these, on the contrary, foretell the state of things which we now witness. Israel was of the family of Shem; Europeans sprang from Japhet: and the sable Africans from Ham, whose eldest son was Canaan. Endowed with a prophetic spirit, Noah looked into futurity, and said, Genesis, chap. 9, ver. 27, "God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant." Yet, although the Indians have thus an expectation groundless as to America, it may have originated in predictions which authorize Israelites to expect that they shall be restored to the land of their fathers. Thus the error may be, not as to being raised to future glory in the world, but merely as to the theatre on which that glory shall be displayed.

Such are the principal reasons for supposing the Aborigines of America to belong to the outcasts of Israel: reasons which the reader will duly weigh, and then form his own opinion. Admitting that the Indians are Israelites, it by no means follows, nor is it at all probable that they are all that now remain of the ten tribes. Nearly all the tribe of Levi united with the Jews when Jeroboam set up the golden calves; and many persons of various other tribes

did the same at the same time; these were followed by others at different periods of the nation's history, before its downfall. Then again, when Ezra returned from the captivity, it is probable that many of those who accompanied him, and who amalgamated with the Jews, were of the ten tribes. Certain it is, that at the time of Christ there were among the Jews persons who properly belonged to the other nation; Anna is particularly named as being of the tribe of Asher. At the day of Pentecost, the multitude who assembled together to celebrate an Israelitish feast were of the family of Israel, and yet they were called after the names of the places in which they were born, and the languages they were consequently accustomed to speak—Parthians, and Medes, and Elamites, the dwellers in Mesopotamia, and in Cappadocia, in Pontus, in Asia, in Phrygia, in Pamphylia, in Egypt, in the parts of Libya about Cyrene, Rome, Crete, and Arabia. Some of those present were proselytes, but no doubt the far greater number were relics of the tribes that had been placed among the Medes, where they had been settled a long time, among the Parthians, in Mesopotamia, in Cappadocia, in Pontus, and in Asia Minor.

Philo, who lived about that time, represented to Caligula that Jerusalem ought not to be considered only as the metropolis of Judea, but as the centre of a people dispersed in innumerable places, but who appeared from time to time, and were able to supply him with potent succors for his defence. He reckoned among the places that were well stored with Israelites, the isles of Cyprus and Candia, Egypt, Macedonia, and Bithynia, to which he added Persia, and all the cities of the East, except Babylon, from whence they were then expelled. At these places at that time were to be found many belonging to the ten tribes that had been transplanted by Shalmanezar; and there it is supposed that we find many of them at the present day.

(To be continued.)

JEWISH ANTIQUITIES.

(Continued from page 458.)

We proceed now to the other sort of proselytes, whom the Jewish doctors style *gere shangnar*, "strangers of the gate," from an expression which several times occurs in the Mosaic law, "The stranger that is within thy gate," see Deut. 14 : 21. Or otherwise they are called *gere toshabh*. Thus in Leviticus we read of "strangers that sojourned" among the Israelites, *hattoshabim haggarrim*, Lev. 25 : 45. These were foreigners, who did not embrace the Jewish religion, (and are, therefore, improperly called proselytes,) yet "were suffered to live among the Jews," under certain restrictions. As,

1st. That they should not practice idolatry, nor worship any other god but the God of Israel; which, under the theocracy, was *crimen læsæ majestatis*, and therefore not to be tolerated: "He that sacrificeth unto any god, save the Lord, he shall utterly be destroyed," Exod. 22 : 20.

2dly. That they should not blaspheme the God of Israel: "He that blasphemeth the name of the Lord shall surely be put to death; as well the stranger as he that is born in the land, Lev. 24 : 16. And perhaps also,

3dly. That they should keep the Jewish Sabbath, so far at least as to refrain from working on that day. For in the fourth commandment the obligation of observing the sabbatical rest is expressly extended to the "stranger that was within their gates," Exod. 20 : 10.

So long as they lived under these restrictions in a peaceable manner, the Israelites were forbid to "vex or oppress them," Exod. 22 : 21. Nevertheless they might buy slaves out of their families, as well as of the heathen that were round about them, Lev. 25 : 44, 45. But of their brethren, the Israelites, they were forbid to make slaves, ver. 39, 40. It was lawful to lend upon usury to these strangers, though it was not to an Israelite, Deut. 23 : 20. They might eat that which died of itself, which was prohibited to an Israelite, Deut. 14 : 21. By the stranger, therefore, who was forbidden to "eat blood and that which died of itself," Lev. 17 : 12, 15, we must necessarily understand a proselyte of righteousness. And such also, the Jewish doctors say, is the stranger mentioned in the fourth commandment, who was obliged to keep the Sabbath; it being, in their apprehension, unlawful for any uncircumcised person to observe the law of Moses, because it was given peculiarly to Israel: "Moses commanded us a law, even the inheritance of the congregation of Jacob," Deut. 33 : 4, in particular the law concerning the Sabbath: "Therefore the children of Israel

shall keep the Sabbath, to observe the Sabbath throughout their generations for a perpetual covenant. It is a sign betwixt me and the children of Israel for ever," Exod. 31 : 16, 17. But in concluding from hence that none except native Israelites, and such as had joined themselves to their church, were obliged by the law of the Sabbath, they seemed to forget that it was given to Adam, and consequently to all mankind, Gen. 2 : 3. There is no impropriety, therefore, in supposing that these uncircumcised strangers were comprehended in the fourth commandment. Besides, it seems reasonable that they should be obliged to rest on the Jewish Sabbath, lest their working or recreations should disturb and hinder the devotion of the Israelites.

These strangers were, moreover, permitted to worship the God of Israel in the outer court of the temple; which for that reason was called "the court of the Gentiles;" to which there is a reference in the charge given to the angel in the book of the Revelation, to measure the temple of God, and altar, and them that worship therein; but the court, which is without the temple, to leave out, and measure it not, because it is given to the Gentiles, Rev. 11 : 2. Betwixt this and the inner court, where the Israelites assembled, there was a wall, to which the apostle Paul alludes: "For he is our peace, who hath made both (Jews and Gentiles) one, and hath broken down the middle wall of partition between us," Eph. 2 : 14. For such worshipers as these strangers, and for their acceptance with God, Solomon prayed at the dedication of the temple, "Moreover, concerning a stranger, that is not of thy people Israel, but cometh out of a far country for thy name's sake, (for they shall hear of thy great name, and of thy strong hand, and of thy stretched out arm,) when he shall come and pray towards this house, hear thou in heaven thy dwelling-place, and do according to all that the stranger calleth to thee for, that all the people of the earth may know thy name to fear thee, as do thy people Israel," 1 Kings, 8 : 41-43.

The numbers of these strangers, who dwelt among the Israelites, were very considerable; we find no less than one hundred fifty-three thousand six hundred of them, in Solomon's time, employed in servile labor, 2 Chron. 2 : 17, 18.

This is the sum of what can be gathered from Scripture concerning the *gere shangnar*, or *toshabh*.

But the talmudical rabbies have made proselytes of all these strangers and sojourners,* at least, of all who were in the land of Israel when the Jews were their own masters, and not in subjection to any foreign power; for they confess, in that case, there was no prevent-

* Vid. Selden. de Jure Naturæ et Gent. lib. 2, cap. 3.

ing heathens dwelling among them, even though they refused to submit to the restrictions of the law; they say, therefore, there were no proselytes of the gate in such times; but that at other times no Gentile was permitted to dwell in the land of Israel without being a proselyte of the gate; that is, without submitting to and obeying the seven precepts which the rabbies pretend God gave to Noah and his sons, and which, according to them, comprised the law of nature, common to all mankind.

These have been usually styled the *septem præcepta Noachidarum*;* by which they were required to abstain from idolatry, from blasphemy, from murder, from adultery, from theft; institute judges to maintain the laws; and not to eat the flesh of any animal cut off while it was alive.

Maimonides saith, the first six precepts were given to Adam, and the seventh to Noah.†

But what creates a suspicion that this is all invention of the tal-mudists is, that there is no mention of these seven precepts being given to the Noachidæ in Scripture, in Onkelos, in Josephus, or in Philo; and that neither Jerom, nor Origen, nor any of the ancient fathers appear to have been in the least acquainted with them.

However, something like the seventh was undoubtedly given to Noah and his posterity; "the flesh with the life thereof, which is the blood thereof, shall ye not eat," Gen. 9 : 4. Under this restriction, they had, presently after the flood, permission to eat all sorts of animal food: "every moving thing, that liveth, shall be meat for you; even as the green herb have I given you all things," ver. 3. From whence it has been generally concluded that the antediluvians used only vegetables; which seems indeed to be the only kind of food God allotted for man at his creation, Gen. 1 : 29, 30. Nevertheless, immediately after the flood, the permission is extended to "every moving thing that liveth;" that is, to all kind of animals that are fit for food, without any such distinction between clean and unclean as was afterwards made under the Jewish law.

Some have, indeed, maintained the contrary opinion, supposing that the use of animal food was included in the general grant of power and dominion which God gave to Adam over the brute creation, Gen. 1 : 26-28.

The chief arguments to prove that animal food was not used before the deluge are,‡

* Vid. Selden. de Jure Naturæ et Gent. lib. 1, cap. 10; et Shickard. de Jure Regio, cum Notis Carpzov. p. 333, et seq.

† De Regibus, cap. 9, ab init. apud Crenii Fascicul. nonum. p. 133.

‡ On this debate consult Heidegger. Histor. Patriarch. tom. 1, exercit. 15.

1st. That God's grant of the use of his creatures for food to Adam is expressly restrained to the vegetable creation.

2dly. The Scripture history is wholly silent concerning the use of animal food before the flood.

3dly. If animal food had been then permitted, there could have been no reason for this new grant which God gave to Noah.

The chief arguments alledged on the other side are taken,

1st. From the history of Abel's sacrifice, which is said to have consisted of the "firstlings of his flock, and the fat thereof," Gen. 4 : 4. Now, it having never been usual to offer any thing in sacrifice to God but what was useful to man, it is concluded from this account that animals were, at that time, used for food. Nevertheless, this will not follow, because Abel's flock might be kept for the sake of the milk and wool, which render these creatures exceedingly serviceable.

It must be owned, that the particular mention of the fat, in the account of this sacrifice, might incline one to think it was a peace offering, the fat of which was consumed upon the altar, and the flesh eat by the person at whose charge the offering was made, and by the priests, Lev. 3, per totum ; chap. 7 : 15, 33. But the affix of the word *chelbehen*, which we translate "the fat thereof," should rather be rendered "of them;" namely, of the firstlings of his flock ; intimating, not that he offered the fat of the animal, but the fattest or best amongst them. The word *chelebh* is often used for the best of its kind, whatever be the thing spoken of. Thus *chelebh chittah* is well rendered "the finest of the wheat," Psal. 81 : 16 ; 147 : 14. The fat of the oil and the fat of the wine mean the best of their kind, as our translators have rendered it, Numb. 18 : 12. The "fat of the land" means the best of its produce, Gen. 45 : 18. Thus it seems most natural to understand the word *chelebh* in the present case, importing that Abel brought the best of his flock for an offering to the Lord ; this we suppose was a whole burnt offering, or sacrifice of atonement ; which, according to the law afterwards given to Moses, was entirely consumed on the altar ; except the skin, which was the priest's fee for killing and offering it, Lev. 7 : 8.

There were many other sorts of sacrifices afterwards appointed by the law of Moses, which had a political as well as religious use, as we showed in a former lecture. But the design of the whole burnt offering was entirely religious, to impress the conscience with a sense of the deserved punishment of sin, and to typify the great atonement which Christ, in due time, was to offer. There was the same reason, therefore, for these sacrifices before the time of Moses, as there was afterwards ; and it is probable that they were instituted presently after the fall, and that of the skins of the animals slain for sacrifice God

made those garments for Adam and Eve which are spoken of in the third chapter of Genesis, ver. 21; that is, directed them to make them; as Jacob is said to have made his son Joseph a coat of many colors, Gen. 37 : 3, or ordered it to be made.

Upon the whole, the history of Abel's sacrifice affords no proof of men's eating animal food before the flood. We proceed, therefore,

2dly. To another argument in favor of this opinion, built upon the distinction of the creatures into clean and unclean, before Noah entered into the ark, Gen. 7 : 2. Now it is alledged that we cannot conceive of any cleanness or uncleanness in those animals themselves, but merely as some are more fit for food than others, or as God is pleased to permit the use of some and not of others; and therefore it is said, this distinction of them before the flood must imply that animal food was used at that time.

To this it has been replied by some, that the distinction is used by Moses in his history of those early times proleptically. Cyrenius is called governor of Syria by St. Luke, in relating what he did at the time of our Savior's birth, though he was not made governor of Syria till several years after. So we may suppose Moses, in his history of the deluge, ranges the animals that went into the ark into clean and unclean, according to the distinction afterwards made betwixt them by the law, and well known when he wrote. This answer, perhaps, hath too much the air of a subterfuge to be perfectly satisfactory.

Suppose then we make this reply, that the terms "clean and unclean" do not here respect the distinction afterwards made by the Jewish law, but a natural difference, which may be observed in most of the creatures that God allowed or forbid to be eat by the Jews. The clean have no upper cutting teeth, their fat hardens into suet, they rise up with their hind feet first; in all which respects they are the reverse of the unclean. Such a distinction, therefore, men would naturally make, not only when animal food came to be used, but probably before.

However, suppose it should respect the use of them for food, it will not follow, because God commanded above three times as many more of the clean creatures than of the unclean to be preserved in the ark, that men used them for food before the flood. It seems more probable that this distinction was now first made, and a greater number of those which were most fit for food preserved, merely because God intended to permit the use of them in a very short time.

There is another question on this head, which should be a little considered before we dismiss the subject: For what reason were the antediluvians not allowed to make use of animal food, as well as Noah and his posterity after the flood?

The more commonly received opinion is, that it was to preserve their lives, that the world might be speedily replenished with inhabitants; because the free use of flesh would impair their constitution and shorten their days. Their longevity is accordingly imputed to their sobriety and the simplicity of their diet, and in particular to their living only on vegetables. But this would make God's grant of animal food to Noah a curse instead of a blessing. Besides, it is not certain that the moderate use of it is at all prejudicial to health. If it were, why hath God formed us with teeth so peculiarly adapted to the mastication of it, and with a stomach suited to digest it? Beverovicus, a learned physician,* is so far from being convinced that eating flesh is unsalutary, and tends to shorten men's lives, that among several causes of the longevity of the antediluvians, one which he assigns, is their eating raw flesh; the best and most nourishing parts of which he supposes to be carried off in dressing by the action of the fire. But though there is great reason to conclude the antediluvians ate no flesh, I can see no good reason to impute their longevity to abstaining from it, or to believe that it was for the sake of their health God did not allow them to use it.

I shall take the liberty myself to offer a conjecture. Supposing the lives of animals were no longer before the flood, and consequently their increase no greater than at present, while the lives of men were ten times as long, and their increase consequently ten times greater; there was then an evident reason why animal food was not permitted, from the insufficient number of animals, insomuch that the use of them would probably in a few years have destroyed the whole species. For now men's lives are shortened, and their increase ten times less, there is only such a proportion betwixt the human and brutal species as ordinarily prevents the want of animal food without overstocking us. Divine wisdom, therefore, did not make this grant till it thought fit to contract the life of man, which was immediately after the deluge.

Godwin, who relies on the authority of the talmudical rabbies for his account of the proselytes of the gate, produces out of the Scripture history four instances of such proselytes; Naaman the Syrian, 2 Kings, 5; Cornelius the Roman centurion, Acts, 10; the Ethiopian eunuch, Acts, 8:27; and those devout men, *andres eulabeis*, "out of every nation under heaven," who are said to be dwelling at Jerusalem, Acts, 2:5. But none of these are sufficient to support the rabbinical account of such proselytes.

* Vid. ejus Thesaurum Sanitatis, lib. 3, et apud Heidegger. Histor. Patriarch. tom. 1, exer. 14, de eorum long. sect. 20.

1st, As for Naaman, who was by birth a Syrian, and general of king Benhadad's army, he appears to have been a Gentile idolater. But being miraculously cured of his leprosy by the power of the God of Israel, and the direction of his prophet Elisha, he renounced his idolatry, acknowledged this God to be the only true God, 2 Kings, 5: 15, "Behold, now I know that there is no God in all the earth but in Israel," and promised, for the time to come, that he would worship none other but Jehovah, ver. 17. He also requested the prophet that he might have two mules' load of earth to carry home with him from the land of Israel, most probably intending to build an altar with it in his own country; as seems indeed to be implied in the reason with which he enforces his request, "Shall there not, I pray thee, be given to thy servant two mules' burden of earth? for thy servant will henceforth offer neither burnt-offering nor sacrifice to other gods, but unto Jehovah," *ubi supra*. This request seems to have been partly founded on a superstitious opinion he had conceived of some peculiar holiness and virtue in the earth of the country; so that he supposed an altar built of it would be more pleasing, and render his sacrifice more acceptable to God, than if it were made of any other materials. Perhaps he had formed this notion upon finding such a miraculous virtue in the water of Jordan, that barely washing in it had effected his cure; and he concluded therefore, the earth must have likewise some extraordinary virtue. Yet he did not conceive this was owing to any thing peculiar in the nature of that water and that earth, but that God had miraculously infused into them this virtue; and he thought it, therefore, best to worship him at an altar of that earth which he had peculiarly sanctified.

Or, it may be, by this symbol of an altar built of the earth of the land of Israel, he meant to signify his communion with that people in the worship of the true God.

He further desired this earth might be given him by the prophet, probably supposing his consent and his blessing upon it would render it more efficacious for the acceptableness of his sacrifice than if he had taken it without his permission.

He further says, "In this the Lord pardon thy servant, that when my master goes into the house of Rimmon, to worship there, and he leaneth upon my hand, and I bow myself in the house of Rimmon; when I bow down in the house of Rimmon, the Lord pardon thy servant in this thing," ver. 18; which some understand to be a reserve, denoting he would renounce idolatry no farther than was consistent with his worldly interest, with his prince's favor, and his place at court. But if so, the prophet would hardly have dismissed him with a blessing, saying, "Go in peace," ver. 19.

Others therefore suppose that in these words he begs pardon for what he had done in times past, not for what he should continue to do.

They observe that *hishtachvethi*, though rendered in the future tense by the targum, and by all the ancient versions, is really the preterperfect; and they, therefore, understand it, "when I have bowed myself," or "because I have bowed myself" in the house of Rimmon, the Lord pardon thy servant. With this sense Dr. Lightfoot agrees,* and it is defended by the learned Bochart, in a large dissertation on the case of Naaman. Yet to me it does not seem very probable, that if he meant this for a penitential acknowledgment of his former idolatry, he should only mention what he had done as the king's servant, and not his own voluntary worshipping the idol.

The more probable opinion therefore is, that he consulted the prophet whether it was lawful for him, having renounced idolatry and publicly professed the worship of the true God, still, in virtue of his office, to attend his master in the temple of Rimmon, in order that he might lean upon him, either out of state, or perhaps out of bodily weakness; because if he attended him, as he had formerly done, he could not avoid bowing down when he did. To this the prophet returns no direct answer; lest, if on the one hand he had declared it unlawful, he should have too much discouraged this new convert before he was well established in the true religion; or if, on the other, he had declared it lawful, he should seem to give countenance to idolatry. He therefore made no other reply, but "Go in peace."

After this we have no further mention of Naaman. But in the following account of the wars betwixt Syria and Israel, Benhadad seems to have commanded his army in person. From whence Mr. Bedford † infers that Naaman was dismissed from the command, for refusing to worship Rimmon. But the premises are not sufficient to support the conclusion; for it appears that Benhadad had commanded his army in person twice before, oncè in the siege of Samaria, 1 Kings, 20: 1, and once at Aphek, ver. 26. Yet from the total silence concerning Naaman, it is probably enough conjectured that he either died or resigned, or was dismissed soon after his return.

Well: but though Naaman renounced idolatry, and became a worshiper of the true God, yet he could not be a proselyte of the gate, according to the account the talmudists give of these proselytes, because he did not dwell in the land of Israel, but returned into Syria.

* Vid. Hor. Hebr. in Luke, 4: 27.

† See his Scripture Chronology, p. 627, edit. Lond. 1730.

If therefore he became a proselyte at all, it must have been a proselyte of the covenant; though, perhaps, when he lived in another country, there was no need, in order to his being an acceptable worshiper of the true God, for his submitting to the whole Jewish law. We are rather therefore to account him a pious Gentile, than a Jewish proselyte.

Tradition reports that Gehazi, the prophet's servant, being struck with the leprosy, moved Naaman to erect an hospital for such unhappy persons at Damascus. Thevenot tells us that there is such an hospital, richly endowed, just by the walls of that city, which owns Naaman for its founder.*

It may not be amiss to observe from Dr. Patrick, that Naaman's was the only miraculous cure of the leprosy, recorded in the Scripture history, till Christ the great prophet came into the world. And how beneficent a miracle it was we may conclude from the account which Maundrell gives of that disease in those parts of the world.† He says, it differs much from that which is found among us; it defiles the whole surface of the body with a foul scurf, deforms the joints, particularly at the wrists and ancles, which swell with a gouty scrofulous substance, very loathsome to look on. The legs of those that are affected with this distemper look like an old battered horse's; in short, it may pass for the utmost corruption of the human body on this side the grave.

The next Scripture instance of proselytes of the gate, mentioned by Godwin, is Cornelius the Roman centurion; whose character is, that he was "a devout man, and one that feared God with all his house, who gave alms to the people, and prayed to God always," Acts, 10 : 2. Yet it is evident he was in no sense a Jewish proselyte, because, in the account of the Jews themselves, he was an unclean person, such a one as it was not lawful for them to keep company with. Nor would Peter have gone into his house, if he had not been instructed so to do by a special revelation; which appears from the manner of his justifying this visit to Cornelius, so contrary to the received maxims of the Jews: "Ye know," saith he, "that it is an unlawful thing for a man that is a Jew to keep company with or come unto one of another nation; but God has showed me that I should not call any man common, or unclean; therefore came I unto you without gainsaying, as soon as I was sent for," Acts, 10 : 28, 29. The Jewish Christians at Jerusalem, likewise, blamed Peter

* See his *Travels to the Levant*, part 2, book 1, chap. 4.

† See his second letter to Mr. Osborn, at the end of his journey from Aleppo to Jerusalem, p. 150, 151, edit. 7, Oxford, 1749.

for this visit: "Thou wentest," say they, "to men uncircumcised, and didst eat with them," chap. 11:3. Which shows that they did not look upon him at all as a proselyte, for with such they might lawfully converse and eat. However, he was, indeed, of the character St. Peter mentions, one "who feared God, and wrought righteousness, and was accepted of him," chap. 10:35; notwithstanding he was no way related to the Jews, except in the worship of the one true God.

We may observe further, that Cornelius could not be a proselyte of the gate, according to the talmudists' account, because the Jewish nation was at that time under the Roman yoke; and in these circumstances, according to them, there could be no such proselytes. That he was not a proselyte of the covenant is plain, because he and his family and friends were the first fruits of the Gentiles. He was, therefore, in no sense a Jew; or a proselyte.

As for the Ethiopian eunuch, whom Philip converted to the faith of Christ, and baptized, Acts, 8:26, et seq. he also is improperly reckoned among the proselytes of the gate, for the same reason that Naaman is, because he did not live in the land of Judea; and for the same reason that Cornelius is, because the Jews were not then their own masters, but subject to a foreign power; for at such a time, the rabbies say, there could be no proselytes of the gate.

He seems to have been rather a proselyte of the covenant, or completely a Jew; not only from his reading the Scripture, but because he had taken so long a journey, to "worship at Jerusalem," ver. 27, at the feast of Pentecost; one of the three grand festivals, when all the Jewish males who were able, were, according to the law, to attend the worship of God at the national altar. He had taken, I say, a very long journey; for his country was doubtless the Ethiopia in Africa, where, about that time, queen Candace reigned, as we learn from Strabo,* and from Dion Cassius,† who informs us that Petronius, the prefect of Egypt, marched an army against Candace into Ethiopia, where he ravaged the country a considerable time, till the deep sands and excessive heats obliged him to return: which event was but about ten or eleven years before the affair here related of the eunuch. And Pliny speaking of that country, saith, "there reigns Candace," "quod nomen multis jam annis ad reginas transiit."‡

Probably this eunuch, who was treasurer of Ethiopia, had been made a proselyte by those Jews who spread themselves from Alexandria in Egypt into that country. But the present Ethiopians, or Abyssines, who are Christians of the Greek church, maintain that

* Strabo 17, p. 820, edit. Casaub. Paris, 1620.

† Dion. lib. 54, sect. 5, tom. 1, p. 734, edit. Reimari.

‡ Plin. Histor. Natural. lib. 6, cap. 29, in fin. vol. 1, p. 740, edit. Harduin. Paris. 1685.

the Jewish religion was universally embraced in their country from the days of Solomon. It hath been a constant tradition among them, that the queen of Sheba, who went to visit him, was their empress; that she had a son by him, named David, who, as soon as he was of a proper age to undertake such a journey, was sent by her to Jerusalem, to receive his father's blessing, and to be instructed in the law of Moses; that being made thoroughly acquainted with the Jewish religion, he was sent home, with several priests and Levites to assist him in introducing it into Ethiopia; and they were so successful in their mission, that in a few years it was embraced by the whole body of the people, and continued to be the public profession till the promulgation of the Gospel in that country.

It is a tradition likewise among them, that the eunuch, baptized by Philip, was steward to their empress, and that returning home, he converted his mistress and the whole empire to the Christian faith.

Though we cannot depend upon this latter story, yet it must be owned to have a far greater air of probability than the fable of the queen of Sheba and her son, and indeed than most of the traditional stories of the first conversions of countries.*

The last instance which Godwin produces of proselytes of the gate, is, "The devout men, out of every nation under heaven, who dwelt at Jerusalem," and are mentioned in the Acts, chap. 2: 5. But these devout men are expressly said to be Jews; that is, Jews by religion, not by nation, for they belonged to several nations. And though they are afterwards distinguished into Jews and proselytes, ver. 10, that doubtless means such as were born of Jewish parents, though in a foreign country, and who had been brought up in their religion; or such as were born of Gentile parents, and had become proselytes to it. Besides, there is the same reason against acknowledging them to be proselytes of the gate, as there is against acknowledging Cornelius and the eunuch to be such; namely, that the Jews were, at that time, subject to the Roman power.

Upon the whole, there does not appear to be sufficient evidence in the Scripture history of the existence of such proselytes of the gate as the rabbies mention, nor indeed of any, who with propriety can be styled proselytes, except such as fully embraced the Jewish religion.†

* Geddes's Church History of Ethiopia, p. 8.

† Concerning the proselytes of the gate, vid. Maimon. de regibus, cap. 8, sect. 10, 11, et cap. 9, 10, cum notis Leydecker, apud Crenii Fascicul. nonum, vel Leydecker. de Republ. Hebræor. lib. 6, cap. 7.

Concerning the proselytes of righteousness, vid. Maimon. de Vetito Concubitu, apud Leydecker, de Republicâ Hebræor. lib. 6, cap. 6, p. 364, et seq. Amstel. 1704, et Selden. de Jure Nat. et Gent. cap. 2, supra citat. et cap. 3.

Christian Efforts to promote the Conversion of the Jews.

(Continued from page 413.)

Jesus made good his claim by the *effusion of the Spirit*. He had promised that if he went away he would send the Comforter; and he commanded his disciples to tarry in the *city of Jerusalem* until they should be endued with power from on high. This promise was fulfilled, and the fulfillment of it must be a confirmation, not only of the resurrection, but also of the ascension of Jesus; a convincing proof that he was the promised Messiah.

There are three things respecting this event which claim your most serious attention; the time, appearance, and effects.

With regard to the *time*, the Scriptures of the New Testament inform us that it took place on the day of Pentecost. This, as the word signifieth, was on the *fiftieth* day after the sixteenth of Nisan, which was the second day of the feast of the passover. When we consult the history of Israel we find that on this day this law was given on Sinai, and on this day the first fruits were presented unto the Lord.

As to the *appearance*, we are informed that there appeared *cloven tongues as of fire*. You who are acquainted with the history of your own nation, may have observed, that, when the Lord has favored his servants with any *visible token* of the Divine presence, the appearance has been wonderfully suited to the circumstances in which the servants of God were then placed, and well fitted to dispel their fears and encourage them to go forward in the way of duty.

When Jacob was obliged to fly from his father's house and native land, we may be certain that he was in deep distress; but the vision at Bethel was every way calculated to inspire his soul with confidence in God, and to afford him the strongest consolation. He beheld a ladder set upon the earth, and the top of it reached to heaven: he saw the angels of God ascending and descending on that ladder, and the Lord standing above it.

When that same good man, at the command of God, had left the service of Laban, and was returning to his native country, he was favored with another vision of angels, but they were not now ascending and descending; they are now represented as having come down from that ladder, ready to protect Jacob from all his powerful foes.

The great sight which Moses saw on Mount Horeb was not only a striking emblem of the church at that period, but was well fitted to encourage that servant of God to go, in obedience to the Lord's command, and bring your fathers from the land of Egypt and from the house of bondage.

After the gallant Joshua had conducted the many thousands of

Israel over the Jordan, and had encamped by Jericho, he beheld an appearance suited to the circumstance in which he was then placed. We are informed that he looked, and behold there stood a man over against him, with *a drawn sword in his hand*, and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? and he said, Nay; but as captain of the Lord's host I am now come.

In the sixth chapter of the second book of Kings we are informed that the king of Syria sent horses and chariots, and a great host, to Dothan, to apprehend the Prophet Elisha. When the servant of the prophet saw the city encompassed with horses and chariots, he was greatly alarmed, and cried, "Alas! my master: how shall we do?" The prophet, with unruffled composure, answered, "Fear not; for they that be with us are more than they that be with them. And he prayed, and said, Lord, I pray thee, open his eyes that he may see. And the Lord opened the eyes of the young man, and he saw; and behold! the mountain was full of *horses and chariots of fire* round about Elisha."

In like manner, that appearance with which the disciples were now favored was perfectly suited to the circumstances in which they then were placed. Their Master had commanded them to go into all the world, and to preach the Gospel to every creature. But the disciples were illiterate men; they could only speak the language of their native country; how then could they obey the command of their Master? But when they beheld the appearance of cloven tongues, they were then, in effect, told that this difficulty, which first presented itself, should be removed, and that they should be qualified for the work to which they were then called.

Now, when you behold such a striking analogy betwixt the appearances with which the servants of God were favored under the Old Testament dispensation, and the token of the Divine presence on the day of Pentecost, are ye not constrained to acknowledge that the disciples were the servants of the living God, and that Jesus of Nazareth is the promised Messiah?

If ye consider the *effects* which were produced by the effusion of the Spirit, you may see that Jesus was the true Messiah.

The effects produced upon the disciples of Jesus claim your attention in the first place. As has been already observed, the disciples were illiterate men; they could only speak the language of their native country. But when the Spirit was poured out they were filled with the Holy Ghost, and enabled to speak *all* languages as they had occasion to use them. On the day when the followers of Jesus were first endued with the gift of tongues, some who heard them said, "These men are full of 'new wine;'" but they only exposed their own

ignorance ; for had they understood the different languages which the disciples spoke, they could not have ascribed the effect to such a cause. That the disciples were miraculously endued with the gift of tongues is a fact well attested. At that time a general expectation prevailed that Messiah should appear. Daniel's weeks were now expired, and the sceptre was now departed from Judah. This expectation brought devout men from all quarters of the then known world to Jerusalem. These devout men came to the place where the disciples were assembled. They were astonished, and said, "Are not all these which speak Galileans? and how hear we every man *in our own tongue*?" These witnesses observed that the Galileans not only spake the languages of different countries, but that they spake the various languages in *a manner** that could be most easily understood by the natives of the respective countries. This work, like the other operations of Jehovah, was perfect. It was one of the seals affixed to the commission of Jesus of Nazareth, and had for its motto, "THIS IS THE LORD'S DOING." But the apostles were not only enabled to speak various languages, but they were also enabled to preach the Gospel with more fullness, perspicuity, and power, than they had ever done before.

The influence of the Spirit was not confined to the disciples. No less a number than three thousand were brought under that influence on the day of Pentecost.

The Lord had now begun to send the rod of his strength out of Sion, and a willing people came to him in this the day of his power. O that the Lord would pour out his holy Spirit upon you this day! and then, like the three thousand, you would be pricked in your hearts, and say, "Men and brethren! what shall we do?" Then, with heart-felt satisfaction, we should address you in the language of Peter, or rather in the language of inspiration, and say, "Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins; and ye shall receive the gift of the Holy Ghost; for the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

I might now show you, at great length, that for a series of no less than nigh eighteen hundred years, Jesus has supported his claim by the accomplishment of his predictions respecting your temple, and city, and nation. Read, I entreat you, these predictions, and compare them with the events which have taken place, and you then, by

* The word rendered *tongue*, properly signifies *dialect*, or the particular manner in which any language is pronounced.

the blessing of God, may be convinced that Jesus is the prophet like unto Moses.

Would you wish to be led to the source of the awful judgments which God has been inflicting upon your nation, at and since the time when the Romans destroyed your city and temple; would you wish to know the cause of your present scattered deplorable state; I beseech you to take Moses, in whom you trust, for your guide: Moses will lead you as by the hand to the source; he will point out the cause. The passage to which I refer, you will find in Deuteronomy, 18: 18, 19. There the Lord says to Moses, "I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, *I will require it of him.*"

I might have brought forward many other arguments to prove that Jesus *made good his claim*, but your time does not permit.

In the conclusion of this discourse, I would most earnestly entreat you to compare the predictions respecting the promised Messiah, in the Old Testament, with the history of Jesus. There is one doctrine which Jesus taught, and to which you certainly cannot object. I would therefore beseech you to attend to it when you read the Scriptures. You will find it recorded in the Gospel by John, in his seventh chapter, and 17th verse. "If any man will *do his will*, (that is, the will of God,) he shall know of the doctrine whether it be of God."

As for you of this assembly, who are Christians, *true Christians*, let me call upon you to bless God for sending the Messiah in the fullness of time, and for bringing you to this glorious Redeemer. We need not bring forward any arguments to convince *you* that Jesus of Nazareth is the true Messiah. The Holy Spirit has taken of the things of Christ and has shown them to you. I beseech you therefore to pray for a once highly-favored, but now rejected nation. Pray to God that he would remember his covenant with his friend Abraham, and that he would give an answer to the prayer which his own Son offered when hanging upon the cross. Consider that God's ancient people often prayed for us Gentiles. Remember that *Jesus*, according to the flesh, was a *Jew*. It is in the seed of *Abraham* that all the nations of the earth are to be blessed. You have the greatest encouragement to pray for the Jews, for they *shall* look upon him whom they have pierced. God will yet be as the dew unto Israel, and he *shall* grow as the lily, and cast forth his roots as Lebanon.

Now may the God of Abraham, of Isaac, and of Jacob; the God

and Father of our Lord Jesus Christ, be with you all; and may we all meet in heaven, to sing the song of Moses and of the Lamb. Amen and Amen.

SERMON THE FOURTH.—DECISIVE CERTAINTY ON THE DIFFERENCES OF SENTIMENT BETWEEN CHRISTIANS AND JEWS, REPRESENTED TO BE ATTAINABLE AND INDISPENSABLE. BY SAMUEL GREATHEAD.

Jeremiah, 31 : 31-34.

All things around us, which are objects of our senses, are evidently of a changeable and perishable nature. The covenant which Jehovah established with the Jewish nation by the hand of Moses, might on this account have been expected to wax old, and to give place to one of a spiritual and incorruptible kind. The tabernacle, the temple, the holy city, were always liable to decay, and have long since been destroyed. Mankind are inexcusably thoughtless of the frailty of all worldly objects; but the Lord, in condescending mercy, enforces the consideration by means of his revealed Word, after we have been inattentive to the voice of his works. Thus, in the text, a positive assurance was given to the Jews of old, that the formal and ceremonial institutions enjoined upon them when leaving their Egyptian bondage, were to be abolished, and were to be succeeded by a dispensation which should not consist of outward ordinances, but should relate to the thoughts and affections of the mind.

Such a dispensation is *Christianity*. Jesus of Nazareth, its founder, most beautifully illustrated, most solemnly established whatever of a spiritual nature was contained in the law of Moses. He professed to abrogate only its ceremonial institutions, which were no longer necessary when the way of salvation was clearly made known, and were no longer practicable when the knowledge of salvation was extended to nations scattered over the habitable world.

The prophecy contained in the text taught the Jews to expect, under the New Covenant, not only fuller instruction respecting the nature and the will of Jehovah, but also stronger *confirmation* respecting matters of such vast importance. What is obscure, is consequently doubtful; what is clearly explained admits of certainty. We are encouraged to seek for the clearest knowledge and the most decisive certainty, when the Lord says, "They shall teach no more every man his neighbor, and every man his brother, saying, know the Lord; for they shall all know me, from the least of them unto the greatest of them."

It is agreed by the Jews and Christians, that the chapter from

whence the text is taken, is prophetic of the Messiah's kingdom. Commentators, of both these classes, have notwithstanding differed in their interpretations of some passages contained in it. It does not appear to me a difficult undertaking to confute the principles upon which Jewish writers deny that *any part* of this prophecy has received its accomplishment; although I should readily concede to them that the whole is not at present fulfilled. I cannot, however, enter upon a discussion of the passages in question without departing from the subject assigned for this sermon. I can only suggest one general observation upon the prophecies of the Old Testament. They appear to me by no means adapted to impress conviction upon the careless or the prejudiced, upon the worldly-minded or the impenitent; although they concur with the historical evidence, the spiritual excellence, and the experimental effects of the Gospel, to establish the humble and attentive inquirer in a decisive certainty that Jesus is the Christ.

How can you, my brethren of the seed of Abraham, rest satisfied *without* decisive certainty on this subject? Yet how can you attain to it, otherwise than by a serious and impartial examination of the *whole* evidence alledged in support of Christianity? Is it enough for you to take up the prophecies, and to use every shift, plausible or absurd, to make them bear a sense opposite to that in which they have been understood by Christians, and even by the most ancient and respectable of your own writers? Will *such* methods ever bring yourselves, as others, to a decisive certainty of judgment? Assuredly not, even if *every* expression of the prophets could be glossed in a manner that would be independent of Christianity. You cannot demonstrate that those predictions which have *not yet* been accomplished, will *never* be fulfilled consistently with the Gospel: whilst *we* can relate to you, in the express terms of prophecy, all the principal events, and many of the minuter circumstances of the Gospel history; and can demonstrate the impossibility that it should be untrue.

That *decisive certainty* is *infinitely desirable* to you who are Jews, as well as to us who are Christians, will be manifest even upon a slight consideration of the *subjects* on which we differ. It is true, we agree together on several very important points of doctrine. Recollect the views that have been presented to you of these, and of the differences which nevertheless subsist between us. You will find that the truths in which we coincide, whilst they afford us common terms of argument and ample means of decision, at the same time render the latter more important and indispensable. We all say there is *one* true and living *God*: but if, by our different views of him, any of us debase his nature and dishonor his darling attribute of *holiness*,

how heinous must be the offence, how fatal the error ! We all admit a *Divine revelation* : but if you reject, as imposture, that which has the strongest evidence of being divinely revealed, are you not thereby sealing and aggravating your own condemnation ? And whilst you reject the New Testament, which is supported by greater miraculous evidence than the law of Moses itself, you receive, as if of equal authority with the latter, and even as if of still greater importance, your Mishna and Gemara, which have only a mere tradition, of the most improbable description, to recommend them to your belief. Will not the oracles of God, which were first committed to *you*, bear testimony equally against your unbelief and your credulity ? What if we all acknowledge the Divine original of the moral and ceremonial *law* ? You are not convinced of sin by the former ; nor do you improve the latter as your guide to the only effectual atonement for sin. You dismiss the substance, and grasp the shadow. Nay, when deprived of this during your dispersion, you pretend that God dispenses with all atonement whatever for sin ; as if the nature of God, or the nature of sin, altered with your condition ! We agree, that *Messiah* was promised under the Old Testament ; but we differ even about the essential character of Messiah, and the grand purpose for which he was to come. *You* expect an ambitious conqueror, who shall deluge the earth with blood, in order to aggrandize your nation, and to glut you with voluptuous enjoyments. I forbear to mention the egregious absurdities detailed by your Rabbis on this subject. *We* believe him to *have* come, as God our Savior, redeeming us from the condemning sentence of the Law, and establishing in the hearts of all who receive the truth, a kingdom which consists in righteousness, peace, and joy in the Holy Spirit.

In matters of infinitely less importance than these, uncertainty and suspense often overwhelm mankind with distress. The event of a mercantile adventure, the rise and fall of stocks, and many other worldly occurrences, at times, I doubt not, fill your minds with anxiety. If your hope be only in *this* life, it can scarcely be otherwise. All that a man has, however little it may be, is of essential importance to him. But you generally believe, as we do, that there is a life beyond the grave. Blessed be God ! we have in the Gospel abundant satisfaction on this momentous question. Far be it from us to depreciate the intimations of immortality contained in the law and the prophets. We believe, and we are glad that you also, brethren, believe in a future state of retribution. But how earnestly should each of us, Jew or Christian, inquire, “ Will it be to me a state of happiness, or a state of torment ? ” This, we apprehend, will be determined by the matter of our *faith*, and the influence of it upon our hearts and lives.

The differences, in these respects, between the Jew and the real Christian, are such as affect the very foundation of hope for eternity. We firmly believe that no sin can be pardoned, no soul be saved, but through the atoning blood of Jesus, whom your fathers crucified, and whom ye persist in rejecting. This belief constrains us to follow you with our warnings and persuasions, whether from the pulpit or the press. O, brethren, trifle not with eternity! What shall it profit you to gain the whole world, and lose your own souls? What madness is it, in the sure prospect of death, to be eager about things of this life, and indifferent about your condition in eternity! How miserable would be our present state, if we *could not* attain to certainty about our state in an everlasting world!

Suffer me then, my brethren, as one who sincerely and powerfully feels for your present peace and eternal welfare, to appeal to your consciences, whether, whilst you reject Christianity, you are absolutely certain that it is imposture, and not truth. I greatly fear that the chief part of you reject it upon no better ground than that your fathers have done so. Is this a test of truth and falsehood worthy to be adopted by reasonable creatures? Is this a foundation upon which all, or any of mankind, can safely rest their hope respecting eternity? The only modern writer, within my knowledge, who has attempted to vindicate Judaism in this country, properly rejects with disdain a plea so weak and idle. "I am not ashamed," says he, "to tell you that I am a Jew by choice, and not because I am born a Jew: far from it; I am clearly of opinion that every person endowed with reason ought to have a clear idea of the truth of revelation, and a true ground of his faith, as far as human wisdom can go." He observes it to be the sense of your sacred Scriptures, that you "should not do as the *Heathen* do, who inherit their religion from father to son, without having any true ground for their faith." These observations must surely recommend themselves to every man of common understanding. They demand your practical attention. It cannot be your duty to reject Christianity merely because you were born and educated in Judaism. Nay, it can be no excuse to you for neglecting a serious and diligent examination of the question between Jews and Christians. The prejudices of education and the bias of worldly interest should rather lead you to suspect yourselves of partiality in any judgment you might hastily form upon such a subject. A slight investigation is not likely to prevail over the force of habit. Perhaps you have allowed a mere shadow of argument to confirm your preconceived opinions, and have hastened to a positive conclusion in their favor, when there was room for suspense, if not ground for an opposite conviction. I would exhort you, there-

fore, even if you are confident of having acted rightly in rejecting Christianity, to review the ground upon which you have decided. The neglect of such an investigation may be fatal to you. The practice of it cannot injure you. The more strictly you search into the *truth*, the more firmly you will be established in it. What we fear to examine thoroughly, we must secretly suspect to be false. Yet how unreasonable is it to cherish delusion in *any* instance; and how much more so in one of eternal consequence!

Perhaps it will be suggested that the greater part of people called Christians have themselves no better ground for their profession than habit and example. I fear the observation is too true. It has, indeed, received very lately an awful confirmation. A scurrilous book, full of impudent falsehood and malignant sophistry, has been capable of perverting many to avowed deism. But what does this tend to prove? Not that the Law or the Gospel is untrue. These have, in every country of Europe, long since been vindicated against the cavils and quibbles that are now revived. It only proves that many who, for the sake of fashion, have called themselves Christians, are no better than baptized heathens. And suffer me to observe, that many who are called Jews, differ, I fear, from heathens in little more than circumcision. I fear, from what I have heard, that some of you no more believe in the Pentateuch than you do in the New Testament. I hope better things of others; and I beseech you, as united with me in the faith of the Law and the prophets, to be steadfast and unmovable in your adherence to Scriptures which are so strongly supported by historical proof and by their internal excellence. Examine thoroughly the foundations of your faith. Receive nothing, as revealed from God, but that which has his image and superscription. And, as you value the favor of God, which is better than life, dare not to reject any thing that is demonstrated, by testimony of the same nature, to be likewise a divine revelation. It is upon rational conviction that serious Christians believe in the divine origin of the *Mosaic* dispensation. We see it demonstrated by works which no one but a person commissioned by the Almighty could have performed. We search the Bible, and we find that its dictates are holy and gracious; worthy, in their grand tendency, of a Divine Author. But the New Testament likewise professes to be the word of God, and not of man. We examine its pretensions. We find them valid. No other historical facts are so strongly proved as the miracles wrought by Jesus, in confirmation of his character as the promised Messiah, through whom the new covenant, spoken of in my text, was to be established. The forgiveness of past iniquity, through his sacrifice and intercession, as the high priest of his peo-

ple, and the inscription of God's law upon their hearts by the power of his Spirit, are the leading topics of Jesus and his apostles, as they were of Moses and the prophets. We therefore believe in *both* these dispensations as divine, because both are recommended by sufficient evidence to demand our acceptance. But you, my brethren, who reject the authentic testimonies which the New Testament presents to you, in doing so, undermine the foundation of your own faith and of all credit in divine revelation. Thus, instead of laboring with seriousness and impartiality to attain to decisive certainty on the differences between Jews and Christians, you reduce yourselves to suspense, even respecting the inspiration of the prophets. So eager are you to build a barrier between yourselves and Christians, that you provide yourselves with materials for its construction by demolishing the partition wall which God vouchsafed to erect between you and the Heathen world. What can be the result but an absolute and dreadful *suspense* respecting all revelation whatever!

(To be continued.)

CORRESPONDENCE.

(Continued from page 466.)

Extract of a letter from Mr. Johannes Keelman.

Neuwied, near Cologne, April 11, 1818.

I highly value the attempts made by the Society for the Conversion of the Jews, as preparatory to the great event, when the veil of Moses will be removed from the eyes of that nation. But until that event takes place, let us continue, as Buchanan expresses himself, to speak comfortably to Israel, that we may, if possible, win some individuals. In this country, however, the prospect is not very encouraging. The Jews are, like most part of the Christian professors, *merry sinners*; and I found some difficulty in entering upon a serious conversation with any of them, in order to lay before them some of the questions contained in your letter. One, however, a schoolmaster, entered seriously into the matter. He deplored in strong terms the state of religion among the Jews in this country, which even had induced him to address a petition to the Prussian government. They are divided, he said, into three parties. The first of them are complete libertines; the second adhere only to the outward form of ceremonies; but the third, the best of them, submit also to the law of Moses, though with proper discretion. But these are much to be pitied, being ridiculed

by the first, and taxed with heresy by the second. Very few among them all are able to read and to understand Hebrew. He did not therefore believe that the New Testament in Hebrew would be read by many of them; however, an attempt could be made with a few copies, as likewise with a few German tracts; and he himself offered to diffuse them among his countrymen. The Karaites he seemed to range among libertines. Finding him to be a sensible and serious character, I asked him where the Jews now applied for consolation and forgiveness of sin, when their consciences accused them of transgressions of the law, as they now lacked the atoning sacrifices ordained by God himself? and how I should account for the great distress of mind and the terror of death, witnessed by me and others at the dying bed of Jews? But here the freethinker appeared. He declared the atoning sacrifices not at all to belong to the essential part of their religion. The Jews having been slaves in Egypt among Gentiles, where sacrifices of beasts prevailed, Moses thought fit to retain the observance, and thereby to bridle the unruly spirit of the people. In the Psalms God declared himself, that he did not desire sacrifices and burnt-offerings, but only repentance and conversion. And as to the dread of death, he attributed it merely to the revolting lamentations which attended the last moments and tormented the soul of a departing Jew. I replied, that I considered the sacrifices to be founded on a divine institution, and peculiarly calculated to express the wants of sinful souls. Therefore we read, that already Cain and Abel had brought sacrifices, as likewise the patriarchs, and among them Noah, Abraham, and other true servants and favorites of the Lord. We Christians deem the great atoning sacrifice, offered once for all by Jesus Christ the Son of God, sufficient to encourage the hope of forgiveness of our sins and everlasting salvation. I told him that there were many among baptized Christians who did not agree with that truth. For their instruction, an English clergyman, Mr. Bogue, had published an Essay on the evidence of the New Testament, and that in that work he also had mentioned the wonderful circumstance of the Jews remaining united as a nation, notwithstanding their dispersion throughout the whole earth, during the space of eighteen centuries, whilst many other nations, greater than they, were totally extinguished. He accepted that book, with a view to peruse it. May the Lord be pleased to make it instrumental in opening his eyes to see and embrace saving truth.

Recent confession of a Jewish Schoolmaster, addressed to a Christian Friend, by whose instrumentality he was brought to the knowledge of Jesus Christ.

"Agreeably to your desire to be informed of my present views in matters of religion, I am so free as to offer you these lines.

"Already in my early youth, the performances of my religion gave me no satisfaction. I thought, should God, that most exalted and infinitely wise Being, be pleased with such ceremonies? Often in my lonely room I dropped down upon my knees and prayed that God would enlighten my mind and show me the way of salvation. Once my father surprised me, and inquired into the reason of such a manner of praying; for among the Israelites it is reputed sin to pray kneeling. I said, I cannot in our school suitably arrange my ideas, neither worthily worship my dear Father in heaven. These expressions made my parents very uneasy, and they resolved upon sending me to a Rabbinical academy, to the end that I might there get better notions concerning religion. Gladly I complied with the wish of my parents, expecting there to be more clearly instructed in those doctrines which give to man, in every situation of life, the greatest comfort, and which ought to be his dearest and most sacred concern, namely, religion. But, alas! my hope was vain. Every Rabbi explained the most important passages of the Bible in his own way, adding some foolish fables, and nothing was to be found like a reasonable explanation. But all the Rabbinical fables, the whole artfully elaborated system of the Talmud, and all the vain disputes arising therefrom, convinced me more and more that the present Jewish creed is not that which Moses received upon Mount Sinai, but that it is only a fabric imagined by some enthusiastic men.

"How pitiful was my situation! I saw clearer than my teachers saw or would see; but dared not to open my mouth, that I might avoid the fatal suspicion of heresy, and not fall a sacrifice to the inconsiderate passion of the Rabbies. However, all my caution was in vain; for the Rabbies are cunning; they saw very soon that I did not accurately perform their ceremonies, and endeavored to strip me of the favor of my parents; in which they perfectly succeeded. My parents wrote to me that if I in the least manner deviated from our rites, I had not to expect from them any means of sustenance. But I brought that offer to the claims of truth and conscience, and said: Father and mother have abandoned me, but the Lord will receive me.

"Long time I erred in false opinions, attached to the natural religion so called, without finding perfect satisfaction, until you, most honored Sir, deliverer of my soul, as a faithful leader, in a kind and

charitable manner, showed me the right way I have to walk, that I may reach the end of salvation. Like a loving parent, you would not, as in former times my Rabbies did, obtrude upon me any thing: no; you would have me to examine and to convince myself. O, I have examined, and I have been convinced that salvation is not to be found, except in our Redeemer Jesus Christ. Joyfully I cast myself into his arms, in the firm confidence that I also shall have redemption in his blood, even the forgiveness of sin, according to the riches of his grace. I have indeed hitherto not been a partaker of the means of grace, except the Bible; but however, I already feel an inward joy and happiness that I am unable to express in words. To him, Christ the Redeemer, be thanks to all eternity. In his Gospel I have found the truth I so long have sought in vain, viz. the union of the mercy of God and the justice of God. My whole life shall now be regulated according to the doctrines of my Savior, and his yoke shall be soft unto me, though I should bear it through rough paths and many sufferings: for I know I shall thereby be led to everlasting bliss.

"It is impossible for me to conceive how many thousands among my brethren can be so blind as to set at nought their own salvation, though we have the true means in our hands to be convinced of the divinity of Christ; for we need only to compare the Old Testament with the New, to see clearly that the old covenant continually refers to the new. We need only to examine the passage, Jer. 31: 36, then we shall see that the old covenant of ceremonies has been abolished long since. Our most learned men, especially the immortal Maimonides, confess that the sacrifices were only instituted to the end that the Israelites might not at once be deprived of their sensual religion, as they had been accustomed to idolatry in Egypt. And when we furthermore consider the promise God gave to our father Abraham, as fulfilled in our Savior, there can be no doubt that Jesus is, and ever shall be, the promised Messiah.

"We feel it: and the most pious character among us, the most scrupulous in performing every rite, lives in a continual anxiety and distress, not finding in himself any true satisfaction. And why? Because he wants a Mediator who is able to save to the uttermost all them who through him come to God, as he lives for ever to make intercession for us. I hope the time is not far distant, when we shall divest ourselves of the proud self-conceit of our own righteousness, and when we shall be awakened from our deep slumber, that Christ may enlighten us.

"Excuse me, most honored Sir, I only ought to tell you my own convictions concerning religion. But the tenderness of my heart

towards my brethren, leads me to tell you how much I wish them to enjoy the free course of the Gospel, that all tongues may confess that Jesus Christ is the Lord, to the honor of God the Father. May God grant you many years here upon earth, that you may for a long time be an instrument in promoting the happiness of mankind. Beside this, I entreat you not to forget me in your prayers, that I may be more and more established in truth."

The gentleman to whom this confession was addressed, not being satisfied with the views of the sacrifices adopted by the writer from Maimonides, advised him to read the letter to the Hebrews, where the true tendency of the sacrifices, as typifying the atonement of Jesus Christ, is clearly explained. Whereupon he received the following declaration :

"I am perfectly convinced that the sacrifices of the ancient covenant were presented, not for political purposes, but in obedience to the divine command as a necessary means for obtaining the forgiveness of sin. The sacrifices, with the whole ceremonial service, have now ceased, and our eternally sufficient sacrifice is the blood of Christ which he has offered to God, thereby to procure eternal redemption. But what I wrote in my former paper was not relative to my own view of the subject, but relative to that of my brethren, who do not regard these sacrifices as abolished. And though they cannot offer any now, still they chatter every morning and evening the prescribed form of sacrificing and burning incense ; imagining that this is as well pleasing to God as the sacrifices and the burning of incense were of old. What confusion of ideas !

"This proud conceit is, in my opinion, the greatest obstacle which impedes the propagation of the Gospel among the Jews. No means should therefore remain untried to convince them of the fallacy of their ideas concerning sacrifices, and to prove to them that even their most learned Rabbies, though they believed that God had instituted the sacrifices, were, no less than St. Paul, convinced that the blood of bulls and goats could not take away sin. But as these truly sensible Rabbies were ignorant of the real purpose of the sacrifices, they supposed that God had instituted them in order to prevent idolatrous services. Blessed be our Father in heaven ; blessed be our Savior Jesus Christ, whose words are also to me the words of eternal life, and the comfort of my existence now and for ever."

Extract of a letter from Mr. John Keetmann.

Neuwied, May 25, 1819.

Our readers will be pleased to hear of the favorable progress of

the converted schoolmaster at Neuwied. It is communicated in the following letter from Mr. Keetmann to Mr. Treschow.

It is, in my opinion, by the Spirit of the Lord that your Committee has been led to the determination to submit such Jews, as are anxious to assist in the work of promoting Christianity among their brethren, to such an examination and preparation as *only can* take place in a Missionary Institution.* If the intention of the Jews are not candid, they expose themselves to the risk of being rejected both by Christians and Jews. But if their intentions are truly pure, they will cordially submit to the severest examination; and it must be to them very desirable to enter into a society in which opportunity is afforded them to grow as well in the grace as in the knowledge of Jesus Christ, and to be more and more delivered from the dross that may cleave to them.

You know, my dear friend, that I always have been more satisfied with the degree of *knowledge* to which our —— had attained, than with his growth in grace; and I looked out and prayed in his behalf for that material change, called in the Gospel, *regeneration*. And that change appears now to have taken place; the Lord having blessed a very severe illness to that effect. May the consequence of this illness, as to the exterior man, be whatsoever it will, it will be a means to promote the salvation of his soul. The letter here subjoined contains some hints about it. On his last visit before the illness he was very much dejected, and complained of a deadness and despondency he felt in his soul. I told him that was the usual way of the Lord, giving us at first his kindness to taste, but then discovering by his Spirit the depths of our misery and our depravity, to the end that we may seek his pardoning grace and that peace of God which is the effect of our justification by faith in Jesus Christ.

When he, for the first time after his recovery, a few days ago paid me a visit, he still was very weak, but confirmed by mouth the grace he had experienced. I then wished to sound him with respect to the plan of sending him to the Institution at Basle, and told him that the Society in London deemed it necessary to send thither such converted Jews as wished to devote themselves to the service of the Lord among their brethren, in order to be convinced of their fitness for the work, and the purity of their motives, as they very often had been imposed upon by hypocrites; and that I therefore wished to propose him to the Society to that effect; this being, in my opinion,

* The Committee have determined that the Jewish convert alluded to shall be placed for a while in the Missionary Institution of the Rev. Mr. Blumhardt, of Basle.

the only means to help him out of his present situation, and to set him at liberty to make his profession as a Christian. He was too weak now to take a final resolution. However, he requested me to propose him, provided measures were adopted for the sustenance of his wife and children. During his illness he spoke in his delirium much of the Savior and of me. And as some Jews were present, it is to be apprehended that a greater aversion against him than before may be the consequence of it. I shall be very glad to be informed as soon as possible, that ——— may go to Basle.

P. S. May, 27. ——— informs me now in a letter that he is ready to move to Basle. His office as schoolmaster has now become to him more intolerable than ever, as he thereby was under the necessity to *appear* what he was not, and to *teach* what he loathed and abhorred. As husband and father, he only would feel distressed at leaving behind him a wife and children unprovided for, and deprived of the means of being instructed in the Christian religion. He sought truth and found it; he knocked, and the door was opened to him. And should he yet be left to stand at the door, and not be permitted to enter?

J. KEETMANN.

A letter from Mr. ———, called Nicodemus, to Mr. Keetmann.

MOST HONORED MR. KEETMANN,

In the joyful sense of the recovery of my health I exclaim with the holy Psalmist, What shall I render unto the Lord for all his benefits toward me! My illness was appointed to me by the Lord for the everlasting benefit of my soul; that the old man and the body of sin might be mortified within me, and that I, being regenerated, might enter into his kingdom. O! I have experienced the unsearchable riches of his mercy, love and faithfulness to such a degree, that nothing, I trust, shall be able to separate me from him, who so kindly has pitied me, has removed me from my sinful ways, that he may lead me to heaven. Praises be to my Savior through all eternity. Amen.

You will doubtless remember the last Saturday when I was with you; what woful apprehensions I then had! That sorrow and that grief increased, and I found no rest; sleep also fled from my eyes. In the night from Sunday to Monday, at twelve o'clock, when all was quiet around me, I arose and prayed fervently to the Lord for some rest for my soul, and read Ps. 38, so very well suited to my state. It would be too long, if I by a letter would relate to you all the great things the Lord has done for me; I hope I soon shall be able to do it by mouth. Yet I can assure you that the Lord has

poured out upon my soul a joyfulness of which I never in my life have had a conception. I am penetrated by a sense of the power and life of love and happiness; and I continually hear as it were his gracious words. Be not afraid! I will not suffer thee to perish.

The blessing of our Savior be with you, and with your house.

NICODEMUS.

The Jews.

The people of this ancient nation, although scattered abroad on the face of the earth, are still numerous, vastly more so than would at first appear, and still preserve all the characteristics which distinguished this remarkable nation two thousand years ago. The history of the Jews since the destruction of Jerusalem by Titus, furnishes a striking illustration of the physical difficulty in the way of changing the character of a distinct nation or race. The Jews have had the strongest inducements to abandon the customs and religion of their forefathers, but they have continued Jews. Persecution, in its most hideous form, has been their lot. The monarchs of great empires have made it a point of their religion to shed the blood of the Jews. In some Christian countries it has been regarded as a crime of inconsiderable magnitude to kill a Hebrew. The Jews have been accused of crimes of which they were not guilty, and hundreds and thousands, without distinction of sex or age, have fallen beneath the sword of the executioner, and their worldly possessions divided among their oppressors. Often have they been compelled to purchase temporary tranquillity by surrendering their wealth; contumely has every where been heaped upon them; their very name has been a by-word and a reproach throughout the civilized world, but they have never even for a moment forgotten or denied their religion, their customs, or *name*.

There is much in the general character of the Jews of which we cannot approve; but it should be recollected that the vices of individuals are frequently the result of the contempt and injustice which they experience. We ought rather to wonder that, subject to oppression and outrage from all classes of Christians for so many centuries, the Jews have preserved many of their national virtues. This people have always been distinguished for their zealous fulfillment of their religious duties, and also for the happiness of their domestic relations. A proscribed race, ineligible to offices of trust, profit, or honor, they have looked to their own families for a solace under oppression, and have scrupulously fulfilled the duties of a husband and father—seeking in domestic felicity the consolations which are sought elsewhere by members of the Christian community.

The Jews love each other, and never refuse aid to a brother in distress. Charity to individuals of their own persuasion is most religiously observed. While the large cities in Christian communities are overrun with mendicants, a Jew has hardly ever been known to solicit alms. The indigent are succored—all uniting to relieve distress, especially when caused by misfortune. A Christian might take a profitable lesson here.

The Jews have been reproached with their avidity to acquire riches—with their deep devotion to wealth, which seems to be the most prominent trait in their character. This, however, is probably more the effect of the contempt in which they are held by Christians than the cause; and perhaps may be more owing to their habitual industry, their business qualifications, and the thorough knowledge which they seem to possess of every branch of trade, than to a morbid wish to increase their hoards. It is to the mercantile knowledge and enterprise of this people that the commercial world is indebted for Bills of Exchange, a great facility to commerce—and Jews have been the factors of princes and monarchs for ages.

The Jews do not neglect the cause of education among their people, and many of their Rabbies are very learned, but unfortunately the writings of the Jews have been principally of a controversial kind. The Talmud, which is in the hands of every one, is a compendium of the opinions and traditions which constitute their oral law—indeed it may be regarded as the civil and canonical code of the Hebrews.

The Jews have no country, and thus we find a prophecy fulfilled. They reside in every civilized country in Europe. Numbers are found in Asia, in every province between Constantinople and Peking; and not a few have wandered to the New World, and settled in the southern parts of the United States, in the West Indies, or South America. It is thus exceedingly difficult to estimate the number of this proscribed people who now inhabit the earth; probably it does not vary much from *five millions*. The customs and laws of this people have always been favorable to the increase of population. Marriages are recommended at an early age, and in the East every Hebrew who is not married at the age of twenty years, is regarded as a criminal. In those countries the Jews practice polygamy; and divorces among this sect are every where permitted. Besides, the Jews are sober and industrious, and no people practice with more strictness the virtue of conjugal fidelity; and they are exempted from military service, which has destroyed so many millions of human beings.—[*Boston Journal*.]

NARRATIVES OF CONVERTED JEWS.

(Continued from page 479.)

Having, like Paul and Silas, sung praises to God, I also engaged in prayer; after that I read the 26th and 27th chapters in the Gospel of St. Matthew, made a few observations on the sufferings of our blessed Savior, and on the conduct of the Jews; where I took occasion to inform them that I had been a Jew myself, but had embraced the Christian religion, on which account I was hated by my brethren the Jews, and which was, perhaps, the real cause of my imprisonment. But to show that Christ did not only die for our offences, but also rose again for our justification, I read also the 28th chapter of the same Gospel, and concluded with a short prayer. Whilst thus engaged, the Jew constable came to the jail, and desired the jailor to call me into the house, as he wished to put some questions to me with a design to lay my case before the mayor. The jailor, though at that time no friend to religion, refused, saying, "I dare not interrupt him, for he is preaching to the people." Two Jews, who knew that I frequented the house of Mr. Brooks, went to him on the same evening that I was brought to jail, and informed him of my imprisonment. Mr. B. immediately sent word to Mr. Bogue, and, before one o'clock on the Lord's day, I was liberated. Several of the poor prisoners wept, and desired me to stay with them that afternoon, that they might hear more of Jesus Christ. I promised that I would pay them a visit. Not long after, when I performed this promise, I obtained liberty to preach to the prisoners every Lord's day, which I did for two year's after; but when I had sufficient knowledge of the language to preach in regular congregations, the jail was supplied by one of the students for many years after. I have reason to believe that the word has been blessed to the jailor himself, nor will it have been in vain amongst the prisoners. The same person who put me into the jail, ever afterward treated me with the greatest respect, and frequently heard me preach. Thus "the Lord maketh the wrath of men to praise him, and the remainder thereof he does restrain."

In May, 1802, I went again to London to the missionary meeting; and, on the Sabbath after, I preached my first sermon to the Jews, at Zion chapel, from Gen. 13: 8, "And Abram said unto Lot, let there be no strife, I pray thee, between thee and me, and between my herdmen and thy herdmen; for we are brethren." The place, though immensely large, yet was exceedingly crowded, and a great number of my dear brethren, the Jews, attended. The Lord graciously assisted me, both in body and mind, to speak to so large a congregation with great freedom and affection. This I consider as the

complete fulfillment of the dream which I had at Gravesend. In the same month I returned again to Gosport, and remained there till May, 1805; when, by the desire of the directors of the Missionary Society, I left their seminary to begin my regular labors amongst my dear brethren in London.

CHAPTER VII.

Labors under the patronage of the Missionary Society.

The first sermon which I preached, when I came to reside in London, was at the Tabernacle, on the Saturday evening after the Missionary meeting. As there was no stated place of worship provided for me, I preached for different ministers, both on the weekdays and on the Sabbath. Several Jews attended whenever and wherever I preached in London or its vicinity. Almost every day I had one or more Jews calling on me, but scarcely ever one who would enter upon religious conversation *argumentatively* or *experimentally*. I was introduced to two Jewesses, who had embraced the Christian religion, the one a member of the Baptist church, Walworth, under the pastoral care of Dr. Jenkins, and the other was convinced under the ministry of the Rev. Mr. Wilkinson, of the Haberdashers' Alms-houses; but which last has since become a member of the same church at Walworth. With these two Jewesses, together with three Christians, I began a prayer-meeting at my own apartments, on the 8th of June, 1805, and continued the same every Friday evening. Our number soon increased, so that the place was not large enough; yet we continued to meet for a whole year, and then removed the prayer-meeting to Zion chapel. At this meeting we had frequently a few Jews attending. The prayers then offered up may yet bring down gracious answers. With pleasure I do still recollect the happy and profitable hours we spent together in prayer and praise. "O how good and pleasant it is for brethren to dwell together in unity!" Frequently we experienced the fulfillment of the Savior's gracious promise, that "where two or three are met together in my name, there am I in the midst of them, and that to bless them."

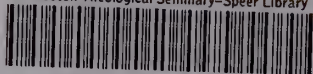
At a meeting of the directors, June 17th, 1805, it was resolved that I should preach a weekly lecture to the Jews. This lecture I commenced on Saturday evening, July 6th, 1805, at the Rev. Mr. Ball's chapel, Jewry-street, Aldgate, and continued there for twelve months, when it was removed to Zion chapel; but, after a year, it was removed to the former chapel. Among the many ministers who attended, was the late Rev. John Newton, who was so affected that

he wept like a child. My preaching to the Jews, however, was frequently interrupted by my being sent to different parts of the kingdom to preach and collect for the Missionary Society—at least three months out of twelve. At first, a great number of Jews attended on these lectures, but they were soon prohibited in the synagogue, threatened, watched, and actually punished; which was, no doubt, one great cause of their absenting themselves: however, there were always some who attended with apparent seriousness, and the lectures preached from the beginning of the institution, till the month of November in the same year, were remarkably blest. Three of my dear people who regularly attended, were publicly baptized in September, 1806, two in Zion chapel, and one at Hoxton chapel, a short account of which appeared in the Evangelical Magazine for October, 1806. The latter of these is now my dear partner in life, as well as my sister according to the flesh, and my child in the Gospel. Blessed be the Lord God of Israel, who has thus united us in “a threefold cord, which cannot easily be broken.” There were also three other Jews who attended at the same time, and gave full evidence of their conversion to God; nor have these lectures been without a blessing to Christians. I could mention several persons who bless God that they ever attended that place of worship, although their motive, originally, was merely curiosity. But I must forbear pursuing this subject, lest it should become fuel to the natural pride of my own heart. However, to the glory and praise of free, sovereign, and all-sufficient grace, I must not pass over the following pleasing and singular circumstance:—A most respectable person of the Society of Friends, who for many years refused to accompany his wife to any place of worship except to those of his own community, whose business then brought him to London, was one day prevailed upon, by one of his own denomination, to go and hear *the Jew* preach to his brethren; when the word of the Lord, though spoken by a weak and feeble instrument, came home with power to his heart, and accomplished the design for which He sent it. He afterward attended the lectures regularly, and at different places of worship on the Lord’s day. At his return to his family in the north of England, he carried with him the blessed effects of the glorious Gospel of the Son of God. This gentleman now laid himself out to promote the glory of the Redeemer in the welfare of Zion, and was chosen one of the directors of the Missionary Society.

(To be continued.)

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Jewish Intelligencer

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